A U M

In the highest golden veil is the stainless, partless Eternal; this is the shining, the Light of Lights that the self-knowers know. —MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XVIII September, 1930 No. 11

BROTHERHOOD AMONG THEOSOPHISTS

TRUE knowledge comes slowly and is not easily acquired. It calls for the deliberate, conscious cultivation of self-reliance and intuition. These are but other terms for self-induced and self-devised efforts to live one's daily life on Principles seen to be fundamental to all evolution, whether conscious or unconscious.

Imposed discipline, whatever other benefits it may be assumed to confer, cannot, in its very nature, invoke the Divine Principles, which are Self-directive because Self-controlled and Self-energised. Theosophical societies, as they exist and are conducted, are of necessity religious sects. Their activity is ever and everywhere an *induced* state of mind in their devotees, whose desires are played upon by designing leaders.

The *natural* desire of men for association, for companionship, for Brotherhood, is thus misled and perverted into that partisanship and rivalry which transform what might have become Spirituality into psychism and ceremonialism. Theosophists should see this for themselves, and so, see through devices to gain their allegiance to this or to that organization or fusion of organizations.

Theosophists attracted by these lures should be able to *apply* these words of Mr. Judge in a similar case:

> " . . . the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics . . . those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell."

PRACTICING OCCULTISM

EVERY personal relation is a natural opportunity for the practice of true occultism, as is almost wholly over-looked or disregarded, even by many otherwise devoted students, though it is of supreme importance. If we are unable or unwilling to *apply* what we have learned from books, from lectures, from oral discussions of the various doctrines of Theosophy, then our Theosophy becomes and remains but a sterile intellectual abstraction like the buried talent of Christ's parable; or it quickly degenerates into our religion—a thing to be believed in and professed, but a something apart from our life, only to be taken out of the closet and put on like a Sunday suit on "meeting nights."

Personal relations are the working-clothes of the reincarnating Ego, and personal affairs our "job" in life here. The "personality" is the *mayavi-rupa* of the real Self. If we take "ourself" to be separate from our fellows here and now, it is certain that we will also take our "personal affairs" as separate from our "theosophical" life. From a single negative any number of photographs can be printed, each seeming to be an individual picture; so, from the *negative* attitude of the Ego, any number of personalities can be printed off by our every contact with our fellow men. Every contact with another is not merely taking a fresh print of him: it is a new "exposure" of the sensitive film of Self, the making of another negative; it may be another *negation* and denial of the law of our own real Being.

"Manas," says the *Ocean of Theosophy,* "is not yet fully incarnated in the race." It will never be incarnate in the race save as individual Egos incarnate it in the ordinary affairs of everyday life, in personal relations with every other Self. This same "personality," the film which reflects every passing contact, which makes a fresh negative with every change of thought, will, and feeling in us, no matter in what direction the lens of the mind is pointed—this same *mayavi-rupa* may with equal facility be transformed into a *manasa-rupa* which will faithfully mirror on earth pictures from the world of Souls. Whenever Will and Intellect are fused in the fire of altruism, even though that fire be but a passing flash, there is the "third eye" open; the Soul sees by its own light; the Self sees mortal things in the light of the immortal.

The whole pressure of the race-mind, which each human being feels as an almost overwhelming influence, is precisely the other way about. The universal tendency is to endeavor to gain illumination

in respect of the Eternal by flashes from the earthly light, to study the Impersonal from the personal point-of-view. This tendency does not lessen on coming in contact with Theosophy as the external counterpart of what was once our own knowledge—the very stuff and fabric of our Egoic essence. How did it come about that we have all "*lost* that knowledge which was ours in former lives," and how are we to *regain* it? Is it by continuing to regard our Immortal, our Individual existence and relations as something apart from our present "self," by continuing to deal with our "personal affairs" as something to be kept resolutely separate from our divine business? Has the Divine no business here on earth? What is that business which brings us back cycle after cycle into personal relations and affairs? Are we attending to "our Father's business" or neglecting and ignoring it when we reserve our personal affairs from our "theosophical life?"

We lost our Heavenly knowledge, not by a change of location from the Spiritual to the lower levels of life, but by considering that our principles of conduct must be adapted to conform to those of the psychic, astral, and physical worlds. What did we "incarnate" for?—to become ourselves Psychics, Mediums, Materialists?—or to do our Manasic best to educate these younger brothers to our own level of undying life? But, we set aside our own principles and acted on theirs—with what results to the Incarnating Egos every Theosophist knows, or should know. Our ancient status can only be regained by discarding the *human* basis of life and duty, and once more assiduously setting ourselves to work here and now to *reverse* our point of view, our basis of action, our principles of conduct. It is not our Spiritual nature which requires attention or education, or discipline; it is not our "Higher Self" that can be contaminated by a resolute adherence to the Impersonal attitude toward our personal affairs and relations. It is precisely our personal affairs which must be brought into rigid subjection to the Theosophical principles and rules of conduct. We will find that our Theosophy will not "interfere" with our "business," however much our business may have interfered with our "Theosophy" hitherto.

If we cannot carry our Theosophy into practice, that is, into *all* of our personal relations and affairs, then there is something fundamentally wrong and finite in Theosophy—or in our conception of it. If our Theosophy is so "holy" that it *won't work,* what have we done but deify it, make of it our "bible," of our "guru" our priest, of ourself a very "religious" *person*? If we are honest, our honesty is not

to be defiled by our dwelling among thieves; if we are truthful, our word is not lost by living among the Athenians.

To carry our Theosophy into our daily affairs is the very first step in true "practical Occultism." It is our human life and our human relations which are the most *occult* of all the experiences of the reincarnating Egos—and the most difficult to understand. They never can be grasped until our human life becomes our "study in Occultism."

"SELF-INDUCED AND SELF-DEVISED EXERTIONS"

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow.—*H. P. B.*

SOME THOUGHTS ON "CONCENTRATION"

THE term concentration, like terms such as spirit and matter, is familiar, though their connotations as used in Theosophy are not ordinarily known or acknowledged. Western languages do not yet contain words to express the gamut of metaphysical and spiritual ideas making up even the exoteric aspects of the Wisdom-Religion; and Theosophy, in addition to introducing new Sanskrit terms, had also to make the best of words already in common use. The ordinary use of the word concentration can be found in any dictionary. Webster defines it as "a bringing to a common center; close mental application, absorption, or exclusive attention." The extraordinary meaning of concentration is not to be found in Western psychology; we must turn to the East for further light upon this subject. In India, the term used is "yoga," as we can see from the first two of *The Yoga Aphorisms of Pantanjali*: 1. "Assuredly, the exposition of Yoga, or Concentration, is now to be made; 2. Concentration, or Yoga, is the hindering of the modifications of the thinking principle." In the preface to his rendition of these ancient aphorisms, Mr. Judge, in comparing this system with modern methods, states:

> In the things of the spirit and of the mind, the modern schools seem, to the sincere student of this Philosophy, to be woefully ignorant. What spirit may be is absolutely unknown, and indeed, it cannot yet be stated what it is not. Equally so with mental phenomena. As to the latter there is nothing but a medley of systems. No one knows what mind is. One says it is brain and another denies it; another declares it to be a function, which a fourth refuses to admit.

Applying the pedagogical rule of proceeding from the known to the unknown, let us first inquire into the modern conception of concentration. Its importance in every department of study and in every walk of life is everywhere recognised—the difference between failure or mediocrity, and success lying in this very power of concentration. No one ever accomplished anything remarkable, either for good or for evil, without possessing to a considerable extent the power of concentration. Beyond a general awareness, men have no certain knowledge of what that Power is, and whence its origin; because of this ignorance, they do not realize the effects which ensue.

There is all the difference in the world between power with, and power without, responsibility. In this difference is to be found the distinction between concentration as ordinarily practised and con-

centration as used in the world of the occult. "Mundane" concentration never rises above either cold intellectual processes, or mental energy motivated by personal desire or ambition of one kind or another. The former chiefly characterizes the concentration of our scientists, the latter that of our men of affairs. The effects of these types of concentration are only too evident. While furnishing the world with its many material improvements and benefits—the boast of our modern civilization—such concentration has failed most dismally in reducing the sorrow and disturbance of the Race. To mention only one of the fears gripping humanity as the result of our vaunted scientific progress, along mechanical, electrical and chemical lines, think of the fear lest in the next war the "blessings" of our scientific inventions and discoveries may result in a holocaust never before witnessed within the annals of our history. The anxious efforts of politicians and statesmen to arrange disarmament and peace conferences arise from a feeling of what may lie ahead for the nations if something is not soon done to change the basis of international relationships.

At this juncture in the affairs of the world, the Masters of Life and Compassion re-submit their ageless and balancing Message of Theosophy; a message pointing the way to a higher and a better mode of concentration—a mode which leaves no suffering in its wake, but establishes that peace on earth which humanity has vainly hoped for since the inauguration of Kali Yuga. This higher type of concentration has its origin in the Immortal Soul, and it sees mere intellectual power and supremacy as a delusion and a snare. The science and philosophy of the world, at best only vaguely recognising the Soul, the Real Being, have never been able to rise above the mind, have identified mind with the Being, this identification of the man's metaphysical instrument with the *User* of that instrument being the stumbling block of all "profane" knowledge.

Among the problems with which speculative philosophy has always concerned itself have been two—the problem of ontology, or of being and reality as such; and the problem of epistemology, dealing with the origin, nature and limits of knowledge. The latter problem arises inevitably from the failure of philosophy to explain existence or to throw any clear light on the mysteries of life. The differences of opinion entertained on the problem of existence naturally led to an inquiry as to whether any universally valid statement was possible. The very positing of these two problems assumes that there exists a line of demarcation between *being* and *knowing*. Yet, no matter how closely speculative philosophies have caused these twins of being and

knowing to embrace, they still conceive them as a separated and distinct duality; that they may be merely aspects of a *unitary* Principle or Reality, has never yet been squarely admitted outside of Occult Science and Philosophy. This difference is referred to in a footnote (*S. D.* Vol I, p. 421):

> This ignorance is truly and beautifully expressed in the praise of the Yogins to Brahmâ, "the upholder of the earth," . . . when they say, "Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world *as one with divine knowledge,* as one with thee, O God! Be favourable, O universal Spirit."

The ocean of knowledge is co-extensive with the ocean of life itself, and one with IT.

Science has reduced the ultimates of existence to matter and energy, and is beginning dimly to perceive that intelligence may also be an *all-pervasive* factor. It has not yet admitted that behind matter, energy and intelligence, stands an Experiencer, a Witness, a Thinker, an Immortal Perceiver. This Immortal Perceiver, this eternal SELF is the beginning, the middle and the end of all occult psychology, science and philosophy.

> The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical Cause. (*S. D.* I, p. 273).

Concentration is the contacting, the turning toward and around this central point from every spot of its countless peripheries. When the power of concentration is perfected and the necessary orientation consistently maintained, then this central point becomes a LIVING PRESENCE. From this Central Point periodically emerge the cyclic threads of endless existences; the Supreme object of every Being is to maintain unbroken its link with the Source.

How then, is this concentration or union to be attained? By *impersonality*—or purity of Motive. "It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System." (*S. D.* I, p. 273). The instant the motive is tinged with the least element of the *personal,* that instant is the connection broken and the individual torn away from that Center.

> The means of quitting the state of bondage to matter is perfect discriminative knowledge, continuously maintained. (Aphorism 26, Book II, *Pantanjali's Yoga Aphorisms*).

In an explanatory note to this aphorism, Mr. Judge states:

> The import of this—among other things—is that the man who has attained to the perfection of spiritual cultivation maintains his consciousness, alike while in the body, at the moment of quitting it, and when he has passed into higher spheres; and likewise when returning continues it unbroken while quitting higher spheres, when re-entering his body, and in resuming action on the material plane.

This explanatory note by Mr. Judge defines the Theosophical concept of immortality. The "reward" of concentration extends not merely to one life and one plane, but the power acquired is capable of bridging over all lives and all planes. This end is only to be achieved by absolute reliance upon the Omnipotent Spirit within. "Perfection in meditation comes from persevering devotion to the Supreme Soul." (Aphorism 45, Book II of *Pantanjali's Yoga Aphorisms*).

In several aphorisms (46, 47 and 48 of Book II) Pantanjali treats of postures and asserts that when "*command*" over the postures has been attained, the Yogee feels no assaults from the pairs of opposites. It ought to be apparent to the student that no amount of mere physical posturing could protect the Yogee from assaults from the pairs of opposites. It is the *failure to realize unity* that is meant by "assaults from the pairs of opposites": it is to be torn between a painful dualism in every department of life and thought—a dualism which can only be overcome "when the mind has become thoroughly identified with the boundlessness of space"—Space in the *Secret Doctrine* being a symbol of the Omnipresent, Immutable Reality—the Absolute. The "posture" that will bring about union with the one Realty is "a firm position observed out of regard for the end in view." It is the unremitting practice of Universal Brotherhood—the First Object of the Theosophical Movement and the practical phase of the First Fundamental Proposition of the *Secret Doctrine*.

This same teaching is to be found in the very introductory sentence, and the footnote thereon, of *The Voice of The Silence,* by H. P. B: "These instructions are for those ignorant of the dangers of the lower IDDHI." "The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad Bhagavat* [*Bhagavad Gita*]: 'He who is engaged in the performance of Yoga, who

has subdued his senses and who has concentrated his mind in me (Krishna), such Yogis all the Siddhis stand ready to serve' ". The true Yogee does not set out by developing the *Siddhis* but by functioning in all the affairs of life from and through Higher Manas—His Higher Self. "It is the HIGHER-SELF, the real EGO who alone is divine and GOD." (*S. D.* I, p. 445). In his article, *Culture of Concentration,* W. Q. Judge, referring to Hatha-Yoga, states: "The greatest objection to it, however, is that it pertains to the material and semi-material man,—roughly speaking, to the body, and what is gained through it is lost at death." In Hatha-Yoga, the development of the *Siddhis* is forced and the result is that only the *lower Iddhi* are developed and even these, since they cannot be assimilated by the Immortal Triad, are lost, the individual merely bringing over, on reincarnation, dangerous psychic tendencies, which will handicap him still further in his struggle to attain union with the divine in himself, the end of true Yoga. The latent powers of the inner man, so much coveted by would-be occultists, mature and unfold naturally in the wake of a devotion which has Krishna (the Higher Self) alone as its object. In *Light on the Path* this same thought is emphasized:

> Kill out the hunger for growth . . . Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

Further on in his article, *Culture of Concentration,* Mr. Judge distinguishes clearly between Raja-Yoga, or the true practice of concentration, and the false and injurious methods commonly pursued:

> In starting this paper, the true practice was called Raj Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday Schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe, dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge." 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more

> ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals," "philosopher's stone and elixir," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once and for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

The three objects of the Theosophical Movement and the Three Fundamentals of the *Secret Doctrine* are closely related, the objects being the practical applications of the Fundamentals. The ONE LIFE is the scientific, metaphysical and spiritual basis for Universal Brotherhood; the periodic manifested aspects of the One Life find their correspondences in the periodic aspects of the One Truth—Theosophy, as reflected in the various religions that have appeared from time to time. The third object of the Parent Theosophical Society must be understood and practised in the light of the third Fundamental of the *Secret Doctrine*—that object being, "the investigation of the unexplained *laws* of nature and psychical powers latent in man"; while the Fundamental outlines the long evolution through the Cycle of "Necessity," in the course of which the purely spiritual Buddhi (divine Soul), whose perfection at the outset is merely inherent, returns to its Source, the Universal Over-Soul—a Dhyani-Buddha, a Mahatma.

In the first stage of the evolutionary journey, the soul is simply borne along by the restless current of cyclic life until the impacts received have awakened it to a dim awareness of itself. The second stage is the gradual flowering of this sense of self-consciousness, the fruit of which is adeptship. The fundamental identity of all Souls is the fact; the *realization* of that fact is the object of the pilgrimage through the Cycle of Incarnation. Once the human stage is reached, the Soul becomes *responsible* for the realization of the fact of its identity with the ALL, and can only progress "by self-induced and self- devised efforts". It is "checked by its Karma" when it fails to meet its responsibility, forgets its fundamental identity with its brother pilgrims, and goes off at a tangent of its own. If all virtues are comprehended in compassion or complete identity with all beings, then separateness is the synthesis and the cause of every evil under the sun. Separateness is the rupturing of the thread of concentration, and produces that Karma by which the Soul is "checked."

Concentration is a conscious and uninterrupted return to the Source whence the Soul emanated, and of which it is an inseparable

spark. When the perfection of concentration has been attained, the spark is merged with the flame. The ignorant think this to be annihilation, but "those who know" say it is "uninterrupted" eternal life. Religion asserts that immortality is "a gift of God" and a matter of the hereafter; Theosophy teaches that immortality must be *won* HERE and NOW by the Man Himself. "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." The student who thinks that the *Secret Doctrine* is a book containing so much heretofore unrevealed knowledge, misses the point entirely if he fails to realize that the only veils that the *Secret Doctrine* lifts are those which stand in the way of a man's realizing the Omnipotence and Omniscience of his own divinity. The *Secret Doctrine* is not merely a book—it is the everlasting prescription for sick souls, recorded by the Master Physicians of all times.

FROM A STUDENT'S NOTEBOOK

The key-note for all effective work for the cause of Theosophy is impersonality. True it is that all Theosophical work has to be done by persons; but the philosophy itself is impersonal; it is in the presentation of it that a personal note creeps in. However correct as to tenet, and however moving as to arrangement and manner, a "personal" presentation cannot quite ring true. Is it, then, so difficult to be "impersonal"? Not, if we always think of the other, or others, when writing, speaking, explaining: what will be the effect on *them,* how best to bring *them* out—to start them thinking, responding, questioning. Thus working, one is not aware of himself: *his* exposition, *his* facility or lack of it, *his* feeling. The attention is upon an impersonal teaching, and how best to convey it. If assiduously cultivated, this attitude and resulting modulus will ultimately become "natural"—whereupon another effective Theosophical worker has developed, in a world that needs them all, and where they are all too few, alas!

"HIDDEN CAUSES"

WHERE is the man who can say that all the innumerable experiences of the past, as well as those which form the present, that all the various circumstances which have made up his life so far and those in which he finds himself today, that all the countless contacts which he has ever established and is establishing now—have always been just what he wanted them to be; that always, at all times and under all circumstances, he has felt perfectly happy and satisfied with whatever life had in store for him? Would such a man not be very different indeed from all the men we know, as well as from ourselves? Do we not all know that the keynote of human life is not contentment, satisfaction, happiness, but an ever-increasing, profound dissatisfaction? And this deep-rooted, passive attitude of unhappiness, which like a chronic disease is inherent in all mortal men, *manifests* itself on the outer plane of life as an incurable habit, so common and universal, that we scarcely realize to what an extent it penetrates and poisons every phase of our lives: the habit of fault-finding.

Fault-finding is but the active aspect of dissatisfaction, and we seldom seem to be aware of the fact that a terrific percentage of all our activities, physical, psychical, mental, intellectual, are based on nothing else than fault-finding. Is there anything we can think of in our lives which is exactly as we would *like* it to be, and does not the whole process of what is commonly meant by the word "living" resolve itself, for the great bulk of mankind, into a never-ending fault-finding with everything, on the one hand, and, on the other, into an ardent desire to find a reward. Dissatisfaction and the desire to cure it, without ever succeeding in doing so, makes life seem an endless succession of disillusions, of sorrows, of sufferings. Men never seem to get what they want, nor to like what they get, and therefore find fault with everything that comes their way, with everything and everybody. Is there no hope that a remedy may be found? even though we have tried many things, and the result always been a failure, leaving us more dissatisfied than before?

What then is the real cause of all our dissatisfaction and troubles? The answer lies within ourselves. We are free beings, having the *conscious power of choice* in whatever we think or feel, or say, or do; therein, lies our *divinity*. But we constantly misuse this divine power: herein, lies our misery. This misuse of the power of choice—the cause of all our woes—is due to our ignorance, to misconception of our own true nature and destiny.

Thinking that they are separated, isolated beings, and that they must get as much pleasure out of life as possible because life is short and no one knows what death holds for him; thinking that good and evil fortune are but the plan of blind fate or else depend upon the whims of a cruel and unjust God in heaven—men thus thinking constantly use their powers of thought, of will, of feeling, for their own petty personal interests, and therefore act in direct contradiction to the very fundamental law of Life, which is Universal Love, Universal Harmony, Universal Brotherhood. In other words, we act from the basis of the lower, personal self, instead of acting from the basis of the Higher, Universal Self, the one separating us from the rest of life, the other uniting us to all life.

But Higher and lower self must not be regarded as two separated parts of our being, but rather as two different and opposed ways of exercising the power of choice. Every faculty we have, physical, psychical, mental, can be used from a lower or from a higher basis, according to whether we use it to benefit all life, or just with a personal end in view. If we believe that this is a universe of law, that Karma rules in every department of nature, then it is clear that whatever *we* experience in any part of our being, *we* ourselves have caused to be, in another part of that same being. If, then, we recognize and realize that all our woes are due to *our* misuse of our powers, to *our* misconception about ourselves, and that discontent and dissatisfaction are but their visible effect, then we shall begin to be "fault-finding" no longer with what happens to us, but only with the way in which we meet all the events of life, good or evil, pleasant or unpleasant; then, we shall be fault-finding not with Karma and what it holds for us, but with our *attitude* towards that which we know to be the exact outcome of our own past actions. This is to take the very first step on the path of self-knowledge, fault-finding no longer with whatever we encounter on our journey, because realizing at last that all, all is of our own doing, and can by us alone be undone; rejoicing at the good that comes our way, because in using it selflessly, we may be able to brighten the path of our fellow-travelers, which we obscured by acting ignorantly; welcoming the evil that befalls us, because in accepting it *knowingly,* we shall be paying off those debts towards Life, which we contracted by acting *selfishly.*

"RELATIVELY SPEAKING"

WITHIN a comparatively recent period, ideas concerning relativities in this world of relationship have undergone many changes—changes forced, in great measure, because of the many ingenious devices designed to extend the field of observation. For this purpose the telescope and the microscope have proved, perhaps, the most efficient servants: the first in helping to break down narrow ideas as to limitation of space; and the latter in aiding comprehension of the infinite divisibility of "matter"—so-called. No mechanical aids should have been necessary; but men's minds fall into fixed lines of thought; and to get out of such grooves, or ruts, a mechanical aid is not to be despised.

By the aid of the telescope, the astronomer has ascertained the existence of other universes which lie too far out in the depths of space for the unaided eye to perceive. What may lie still farther, beyond the range of present instruments, is thus easy to conjecture; other universes, of course. Space is not limited in any direction; in fact, the idea of direction itself does not pertain to abstract Space—direction being relative to perceivers in space. This has always been, and will always be, the fact; but the telescope has forced its recognition on those who would not have admitted the validity of such a "proposition" until a partial demonstration, through *physical* means, should show the possibility. Yet it is by resorting to abstractions that the astronomer is enabled to estimate approximate distances between heavenly bodies, as well as to present other postulations concerning those bodies. For example, he employs a mathematical unit, arbitrarily established, called a "light-year" for purposes of calculation in his peculiar field. This unit is based on still another abstraction: *i. e.*, the "speed of light," or the supposed distance that light travels through space in a given length of time. As to exactitude of the conclusions based on the above calculations, the layman is not to enquire too closely. "Relatively speaking," we can see, there is not much to choose between dogmas, man-made, whether by the scientist or the theologian.

Aside from tabulations of these garnerings from observation, of what real and lasting benefit is the painstaking labor performed by Science in the field of astronomy? For the present, perhaps the most that can be said is that herein has been established a fascinating exercise for the "bump" of mathematics. That there might be a possibility of relationship between stellar bodies and beings on this,

our earth, is an idea not to be entertained, it seems! A few minor effects on the earth itself might be admitted, such as the effect of the sun's heat and the pulling power of the moon on our tides—but effect on Earth's beings, absurd! Astrologers do make such claims; but then, astrology is not admitted to be a science; and in fact, Theosophy agrees that the astrology of the present time is not worthy of that name.

However, it is said by Those who know that astrology was indeed a science in the past and in practice, the very heart of astronomy. The Zodiac was well understood by Ancient Scientists to be the great "Clock" of the Universe; and by the aid of this clock They could read coming events; in other words, *They* understood cyclic law. Thus They knew that events do not shape themselves; but, rather, that it is the action and interaction of beings which gives rise to that called "Law." These now discredited Ancients evidently knew full well that the clock does not make time, nor the Zodiac establish cycles. Moreover They knew for a certainty of the close relationship existing between all things in "ex-istence," and therefore recognized the immense field for true educational purposes potential in the study of the stellar orbs. Relatively speaking, the modern star-gazer manages to gain entertainment and to make fascinating pastime of his studies, but, lies a wide gulf between fascination and *education*.

The microscope has opened a field in the opposite direction—the realm of the minute, which would remain a closed book but for this remarkable little mechanical servant. A universe in miniature is exposed by its aid. That there is motion in the apparently most inert substance has been ascertained through it, and therefore that there is no such thing as inanimate or "dead" matter.

The microscope is used in many branches of endeavor, and very extensively in the medical sciences. But, not unlike other valuable aids, this instrument is not always employed for the best and highest purposes. Indeed, "Light and darkness are the world's eternal ways"—but *men have the power to choose*. As in the case of the telescope, the microscope may serve to fascinate the researcher; and where fascination is root-principle, education ceases. Upon the cessation of education, follow fanaticism and slavery, as witness the medical practices of today. Yet let the mere layman question some of the methods employed by the medical profession, and the tyrant, "Authority," raises its head, notwithstanding that other methods, once equally firmly established by the same "authority" are now discarded as useless or dangerous. "Relatively speaking," dogma is

dogma, and tyranny is tyranny, no matter by whom established and maintained.

These two instruments, then, the telescope and the microscope, have been of great aid in breaking down barriers of limitation, as well as in exposing the fraudulent claims out of which have grown many superstitions. The telescope has to some extent made empty the teaching of theology—that "God" hung the stars in the heavens for his own edification, by way of commanding admiration from puny man, the while using this earth as his "little green foot-stool." The microscope has helped in the exploding of the creation-legend—something out of nothing! In short, these two devices are highly efficacious for the *physical* demonstration of law and order ruling in worlds great and afar, as well as in worlds in miniature.

Yet, after all, what of human value has modern Science established with all its complicated mechanisms and higher mathematics? It has presented to the world a bewildering array of undigested facts; a few basic inventions have added to the *physical* comfort of Man; but the striving after these comforts has made living highly complex and very uncomfortable in other respects, as witness long death lists traceable to the use and the misuse of some of those same basic inventions originally designed for comfort and convenience.

When Science, so-called, comes to the point where she will admit that "all is soul and spirit ever evolving under the rule of law which is inherent in the whole," as Theosophy teaches now, even as in all times past, then will greater strides be made toward solving many "mysteries" brought before the scientist through the very use of his highly ingenious devices, which aid in discovering problems, but mystify as to their solution. This must ever be so until the helping hands of the True Scientists are sought, and Their aid humbly availed of. "The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at man and life from the moral and spiritual side." It is, then, in the consideration of the "moral and spiritual side of man and life" that an understanding of true relationship is possible—a relationship which extends to all worlds and to all beings. The importance attached to *physical* means of investigation will shrink to insignificant proportions, "relatively speaking," when full admission will have been made that *Brotherhood*, based on the spiritual *Identity* of all beings, is the ruling factor of all Life.

JESUS: INITIATE AND TEACHER

XI

IN the Symbolism of every nation, "the Deluge" stands for Chaotic unsettled matter—Chaos itself: and the Water for the feminine principle—the "Great Deep." . . . Ark is also the mystic name of the divine spirit of *life* which broods over chaos. . . There is no use in expatiating upon the esoteric meaning of the word *fish* (*See Payne Knight, Inman, Gerald Massey, etc.*) Its theological meaning is phallic, but the metaphysical, *divine*. Jesus is called the "Fish," and so were Vishnu and Bacchus. Says St. Augustin of Jesus, "For he is a *fish* that lives in the midst of waters." Christians called themselves little fishes—*pisciculi*—in their sacred mysteries. "So many *fishes* bred *in the water, and saved by one great fish,*" says Tertullian of the Christians and Christ and the Church.

No occultist, no astrologer of Eastern birth, will ever agree with Christian mystics, or even with Kepler's mystical astronomy, his great science and erudition notwithstanding; simply because, if his premises are quite correct, his deductions therefrom are onesided and biased by Christian preconceptions. Why see in the *Pisces* a direct reference to Christ—one of the several world-reformers, a Saviour but for his direct followers, but only a great and glorious Initiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? Christian symbologists have tried to prove that it was that of Ephraim (Joseph's son), the *elect* of Jacob, that therefore, it was at the moment of the Sun entering into the sign of the Fish (*Pisces*) that "the Elect Messiah . . . of the first Christians, had to be born. But, if Jesus of Nazareth was that Messiah—was he really born at that "moment," or was he made to be so born by the adaptation of theologians, who sought only to make their preconceived ideas fit in with sidereal *facts* and popular belief? Everyone knows that the real time and year of the birth of Jesus are totally unknown . . . And what of the further facts that Brahmins also connect *their* "Messiah," the eternal Avatar Vishnu, with a *fish* and the Deluge, and that the Babylonians made of their *Dag-On,* equally a fish and a Messiah, the Man-Fish and Prophet? There are those learned iconoclasts among Egyptologists, who say that "when the Pharisees sought a '*sign from heaven*' Jesus said, '*there shall no sign be given but the sign of Jonas*' (Matt. xvi. 4) . . . The sign of Jonas is that of the Oan or

fisherman of Ninevah. . . Assuredly there was no other sign than that of the Sun reborn in *Pisces*. The voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man Icthys, Oannes, or Jonas—who could not be made flesh."

The Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. . . In their secret computations, the Japanese have the same figures in their cycles. As to the Brahmins, their Purânas and Upanishads are a good proof of it. . . . Compare: in *Pistis Sophia* the disciple says to Jesus: "Rabbi, reveal unto us the Mysteries of the Light (*i. e.*, the "*Fire* of Knowledge or Enlightenment") . . . forasmuch as we have heard thee saying that *there is another baptism of smoke*, and another baptism of the Spirit of Holy Light," *i. e.*, the Spirit of FIRE. "I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire," says John of Jesus (Matt. iii. 2); meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "FIRE" Wisdom of the true gnosis or the *real spiritual* enlightment. One was FIRE, the other SMOKE.

We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when the Rabbi Jesus is requested (in *Pistis Sophia*) by his disciples to reveal to them, " the mysteries of the Light of thy (*his*) Father" (*i. e.*, of the higher SELF enlightened by Initiation and Divine knowledge), Jesus answers: "Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* THE MYSTERY *of the seven vowels and their* FORTY AND NINE POWERS, and their numbers thereof; and no name is more excellent *than all these vowels*." "The Seven Fathers and the Forty-nine Sons blaze in DARKNESS, but they are the LIFE and LIGHT and the con-

tinuation thereof through the Great Age"—says the Commentary speaking of the "Fires." Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The figure of the Hindu Wittoba—(Wittoba—a form of Vishnu—as said already) even to the nail-marks on the feet, *is that of Jesus crucified, in all its details* save the Cross; and that MAN was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the* TREE OF LIFE. This "tree" has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!* Thus, one of the *seven esoteric meanings* implied in this mystery of the Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the *left* Path are referred to as the "withering trees" (Matth. iii. 10); and the King of Assyria's armies are called *trees* (Isaiah x. 19).

The Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. . . . Yet they all made a difference between the good and the bad Serpent (the Astral Light of the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter. Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: "Be ye wise as serpents," he says.

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called *Evil,* can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for *AIN-SOPH in their* teachings; of the true meaning of which, while the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one*; nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have reverenced a living snake in their ceremonies as the emblem of *WISDOM*, the divine

Sophia (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom.

The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. . . Every people of antiquity reverenced this symbol, with the exceptions of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves."

The *coluber tortuosus* "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it:—among others, *a purely astronomical meaning.* The "Serpent" fallen from on high, "*deorsum fluens*," was credited with the possession of the Keys of the Empire of the Dead . . . to that day, when Jesus saw it "falling like lightning from heaven" (Luke x. 17, 18), the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even "the devils are subject" to the *Logos*—who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. . . The Angels *fallen into generation* are referred to metaphorically as *Serpent* and *Dragons of Wisdom.* On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does.

Thus the remark made by the great Initiate (*in Luke* x. 18)—one that referred allegorically to the ray of Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept—was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. One who reads that passage in *Luke,* will see that the remark follows the report of the *seventy,* who rejoice that "even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply "*adversary*" or *opponent*) are subject unto us through thy

name." (*Luke* x. 17). Now, "thy name" means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And when Jesus remarks to this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying them that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (Ibid. v. 22)—the Church "of Christ" less than any one else. The Initiates alone understood the secret meaning of the term "Father and the Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation*. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.* x. 8), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (Mark iv. 11).

The Mystery of Agathadaemon, whose legend states, "I am Chnumis, Sun of the Universe, 700," can alone solve the mystery of Jesus, the number of whose name is 888. It is not the key of St. Peter, or the Church dogma, but the *narthex*—the wand of the candidate for initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. "Christos" with the Gnostics meant the impersonal principle, the Atman of the Universe, and the Atma within every man's soul—not Jesus; though in the old Coptic MSS. in the British Museum "Christos" is almost constantly replaced by "Jesus." The five words (*Panchadasa*) of Brahmâ have become with the Gnostics the "Five Words" written upon the akasic (shining) garment of Jesus at his glorification . . . translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i. e.*, merged in Nirvana.

A USEFUL ANALOGY

IN THE Theosophical teachings much is said about the nature and functions of Light. Now Light can be considered under four major aspects, and four only from the standpoint of any being; but the Light is none of the aspects.

Light may be transmitted intact. Imagine perfectly crystal substance, the finest of the fine, the purest of the pure; pure air, pure water, pure space. Light passes through it unsped, unspread, uncorrupted. That is transmitted Light in the full sense.

Or take its opposite: Light may be absorbed. Think of that which we call blank darkness, primeval darkness, a darkness which is not to be dissipated until the waning of a vast cycle. The Light which falls upon it neither illuminates it nor anything within it nor outside of it; the Light is absorbed. In this darkness Light finds its grave.

Now consider that Light may be reflected or refracted. It falls upon a substance and is rejected, hurled off into Space—the angle of incidence equalling the angle of reflection.

Consider further that Light may be emitted by any object. But we cannot emit from ourselves a light which is transmitted. That is the pure meaning of the word, Medium. Yet we sometimes forget that every one is at all times a transmitter for the thoughts, actions and feelings of others.

We, then, cannot emit a light which is transmitted and we cannot emit a light which is reflected or refracted; we can only give out that which we have stored up.

So every being is not any of the aspects of the Light; he is not the transmission; he is not the absorption; he is not the reflection or refraction; he is not the emission of Light, but he *is* Light, which is the power to open or close in any sense and in any direction.

Science for centuries has been studying the mystery of the glow-worm. Its light seems incandescent; yet there is no heat. It is just radiation and is governable by the will of the glow-worm.

To take that in a Spiritual sense: every one is a *Dhyan*—to use the word reverently, a Spiritual glow-worm. We let our Light shine where we will. We transmit what we will. We absorb what we will. We throw off, reject; that is, reflect, refract, what we will. So that it is useless to proselyte. We cannot force people to accept anything, nor can any man be denied. He is Light in the midst of the Light and when he desires Light, Light is consumed. As he emits, he absorbs; as he transmits, he receives.

LAW AND LAWS

IF AN analysis of legislative methods everywhere in use at the present time could reveal anything definite to the thoughtful man it would probably show that the words "legislation" and "law" now bear only an apparent relationship to each other. "Laws," as at present understood, are the product of "legislation," and serve to mark a point in humanity's progress—the point where investigation ceases. We have heard it said that "Necessity is the mother of invention," but the apparent necessity for laws to control each circumstance of life makes it appear that necessity is the mother of circumvention. From the taboos of the primitive islander to the civil and penal codes of modern political states, the multiplicity of laws is serving to obscure the fact that there is only one LAW.

When any condition becomes disagreeable to the inhabitants of a community and measures are taken to change the condition, those measures are an index to the mental and moral status of that community. If measures calculated to change effects only are considered, that community is ignorant. The peasant considers his impoverished condition, comparing it to that of the man of wealth. Seizing control of the government he attempts by legislative methods to regulate the distribution of wealth and to prevent the natural evolution of the individual by reducing all men to his own level. Very little consideration is given to the causes that made him a plebeian and his neighbor a patrician; he is vitally concerned with a change of condition, not with its—to him—obscure cause.

Another type, more intelligent, wishes to change conditions in his community. He realizes that there must be reasons for the conditions that exist and tries to find and analyze those reasons. The form of legislation that is utilized in such a community will be effective in ratio to the depth of the probing for causes, but it must go deeper than the sands of the one-life-on-earth-idea.

To another type a change of conditions becomes desirable, and in order to bring this about he considers both cause and effect, and makes comparisons with the conditions of other men and other communities, the methods used and the legislation devised to alter conditions. He finds that the best regulations are in effect in those communities which try to express their ideals in their rules of conduct: the truer the ideals the fewer the laws. He will also note that most laws reflect the desires, the likes and dislikes of their framers, or, in other words, their opinions.

The One Law of Life, however, affecting all beings and always producing its perfect adjustments cannot reflect any personal opinions. A stone is lifted three feet and released. It drops three feet. There is no law on the statute books of New York, Ohio or California that says that the stone must drop because it is good; that it should drop, or that it must not drop, because it is bad. Whether the stone in falling kills a snake, cracks a nut, or injures someone's foot affects him who let it fall, and that upon which it fell; in any case the Law is fulfilled, and depends not on opinion.

There being but One Life, One Law and one method of evolution, it follows that where "laws" are most numerous the truth is least understood. This does not indicate that the Theosophist does not obey the laws of his land. His knowledge of evolution shows him his true place in the scheme of things and his realization that he is identical in essence with all other men and creatures will not permit him to be contemptuous of the honest, if ignorant, methods of his fellow-men to bring about harmony by legislation. And when the peasant is convinced that he is in essence one with the patrician, the noble that he is in essence one with the serf, there will be more obedience to natural law—less need and less contempt for "laws."

Men need to be *educated*, not legislated, into a knowledge of their own natures, in accordance with the laws of their own being. The Sages are Self-governed, and it is from Beings who fulfill all the laws of Great Nature that comes Theosophy—the help needed for all men, but, taken even by a considerable number, would establish in the world a right basis for civilization—true ideals of progression for all, without social, class, or national distinctions. Man is his own maker and breaker of laws, whether of nation, or of his individual hidden life. Thus, it is only when he understands the laws of all Life—the law of Justice inherent in the Whole—will he ever assume his full responsibility. Individuals make a nation. Self-governed, not legislated, individuals fulfilling the laws of life alone can raise a nation to true glory.

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

THEOSOPHY School had just come to a close, and some of the students had gathered around Helen Martin.

"Tell us, Helen," said Tom Dunbar eagerly, "does Theosophy work?"

"Does it work?" Why, what do you mean?" questioned Helen in amazement.

"Well, you know," said Tom hesitatingly, "in the case of your father's death."

"Oh—" Helen mused silently. "I don't know what I would have done without the knowledge of it," she replied positively, "nor the rest of the family either."

"I knew you would feel that way about it Helen," said Carl Winter, whose own sister had but recently passed from the body.

"But, Helen," put in Beverly Marks, whose knowledge of Theosophy was new, "do you find it consoling to know that when you die you won't meet your father in Heaven?"

"Providing I go to heaven," smiled Helen. "You speak of the popular Christian conception of the day: that happiness comes only after death. Now, I really couldn't conceive of a happier state than we have had in our family during my father's life. We were happy because we knew something of the principles of happiness. We weren't seeking it for ourselves so much as we were trying to bring it into the lives of those surrounding us. And Daddy loved and understood us so well! Not that we didn't have our trials and tribulations. Oh my, yes! But all the hardships that came made us stronger in our love for each other, and I know that Theosophy was the prime factor of our harmony. So why seek happiness away from earth life? This is where we must live and learn, not in some metaphysical imagined paradise."

"But isn't it terribly hard, Helen, not to have your father with you now; to know that he will never return to you?" Beverly was quite puzzled at her friend's calm manner.

"Well," said Helen, who could not help her lips quivering slightly, "it *is* hard for those who are left behind; we naturally miss him greatly, but that is where Theosophy steps in and becomes the only logical and consoling healer. That phrase of H. P. B.'s, 'death

comes ever as a friend,' how much more that means to us now than before. Daddy had lived his span of life fully and nobly and was certainly entitled to rest from earth life. You know, Bev, I always think of what an older companion once said in speaking of death. It is as if a dear beloved friend of yours had, after a toilsome day of labor, fallen into a deep sleep. On entering his room and seeing his calm slumber, your first impulse would not be to awaken him, or have him converse with you on really trifling matters, but your feelings would be of inward happiness at his peaceful rest, and you would probably quietly leave the room and leave him to himself. When you look at death in such a light there is nothing dreadful or mysterious about it, and when you study something about the after-death states, the explanation becomes complete."

"You mustn't think, Beverly, that Helen's father will never return to her," said Tom, anxious to give her the Theosophic viewpoint. "Naturally he won't return in this life, for it has passed, but surely you can't think that with the deep family ties, the love that is so evident, there will not at some other time be the reappearance of the same egos, to live together again."

"Yes, I see what you mean. That is what Theosophy calls Reincarnation, is it not?" asked Beverly.

"Correct," said Carl. "We have lived before, we live now, and we shall live in other lives to come. It seems so simple when you look at it Theosophically, that it is a shame so many people have such fear and so many impossible ideas about death."

"And haven't I heard about them?" said Helen. "I think that we have been ostracized in our neighborhood because we are not weeping and wailing, and wearing black and going around making the world generally miserable for all concerned. I guess people really like that sort of thing, or else they don't know any better."

"They like it," said Tom wisely, "haven't you heard of the people who love to weep at funerals and say 'You poor lamb' to those who are bereaved?"

"Do you know," declared Beverly, "that the more you compare Theosophical ideas with other prevalent ideas, the more Theosophy comes home to you? It certainly does with me. From what you have said, Helen, I have a feeling that it must be so, even if I am not entirely acquainted with the method by which it works out."

"And don't you think it is satisfying to know that, if you will, you can work out that method for yourself?"

"FROM LABOR TO REFRESHMENT"

THE above is a familiar phrase to all Master Masons. Many Masons attach to it no more significance than would the man in the street, but those members of the Craft who look on the hidden side of words and forms see that it has reference to the Soul's being called from this world of labor and strife to that one in which rest and refreshment are the Law. If they knew that in this "refreshment" period the Soul is re-energized for a fresh descent into the world we know, death would lose its sting, and life here would gain refreshment indeed: life would be worth living and death worth dying.

Why should not Theosophists give fresh vitality to this ancient Masonic phrase, especially on those days which commemorate the passing "from labor to refreshment" of those whom we respect because of the energies they expended in order that we might live, spiritually? Borrow it, in order that we in our turn may give out something of that energy to others—may afford new hope and inspiration against the day of the recurrent effort of the great Teachers?

How can this be done? Perhaps *something* is expended and expanded in the world of men by the simple fact of rejoicing that those Teachers have done a good day's work; perhaps such rejoicing may be a refreshment to ourselves; may help us to do our work in better spirit; may help us to apply ourselves to our own "job" *cheerfully* in the knowledge that by so much we prevent their last incarnation from being a failure; may draw that spark, and add fuel to that fire which shall enkindle the race-mind. Then, when the Teachers are once more called from refreshment to labor, their next day's work will be more successful—they may achieve a fruition more abundant and in a shorter period.

For if we study and apply what we have from them, we must see that the only real refreshment there is in life is in the gaining by us of the ability to help others and ourselves through the philosophy which we owe to Their labor.

Master Masons built the timeless Pyramids of Egypt, as the Round Towers of Persia and of Ireland. The designs were laid down on the trestle-board ages ago, but the labors of the Great Ones for Humanity will be in vain until and unless all those who *see* the design will *labor* for Theosophy—both in association with others, and in their individual private living.

SOME QUESTIONS ANSWERED

QUESTION: We know that we lived yesterday although there is an unremembered gap, the gulf of sleep. Is it possible for a man to know that he has lived before, despite the unremembered gap of former death?

Answer: Certainly; the fact is, that we all do know that we have lived before—numberless times. But we do not know that we know, because we have not looked deeply enough within the nature of our own consciousness. Every man knows much more than he is aware of at any given moment; much more than he can consciously recall at will, or from our present basis of thinking, which conceals much more than it reveals. That is why the fundamentals of Theosophy are made so much of. We were, before any experience, any memory of that experience, and relation of it to other similar experiences, any contrast with dissimilar experiences—as we now are, independently of any present experiences or consciousness of them, and as we will continue to be during and after all future experiences. Try to distinguish between the Knower, and what he knows or doesn't know, and remember, and you will have taken the first indispensable step toward the recovery of buried knowledge in yourself.

Question: Still, I know that I now am, while I do not know that I was, before the birth of this body. How explain the discrepancy?

Answer: How do you know that you now are? Does this knowledge depend on your memory? On anything in your present consciousness of events, experiences? On anyone's testimony? On your thoughts, ideas, beliefs, opinions? On anything you can name? Yet this knowledge of your own being and identity is there, secure, unimpeachable, unalterable, beyond your mind, as beyond your senses and your body or circumstances. Try to grasp that there is knowledge, dependent on time, place, circumstance, experience and the consciousness of them, all of it secondary to the facts known, the experience remembered, and the circumstances perceived. But knowledge of our essential Being is neither revelation, theory, or theorem. It is absolute, because dependent on nothing soever but itself. Try to distinguish clearly between Self-knowledge and acquired knowledge, and you will have taken the second essential step. Then you will see that, unconsciously to ourselves, we assume that we are a product, an evolution, a creation, a creature; hence that some one or something preceded us—a wholly untenable assumption as applied to the Knower, however true as applied to the form. To

assume that because we do not remember, we had no anterior existence, is to assume that our being depends on our memory, that the effect is antecedent to the cause—that memory of a fact precedes the fact; in short, that former existence is the product of memory! We know that we were, precisely as we know that we are, and we know that we will be, in precisely the same way. Put it the other way about, and try to remember a time when you were not, a time when you will cease to be! You will find this to be in fact as utterly impossible as to try to remember or imagine that you are *not* at this instant. Knowledge of Self is self-evident. Where this knowledge is lacking, there is a sub-human, not a human Being. Memory in this body of existence in a former body, in this mind of existence in a former mind—would be a miracle, not a fact. "Memory of past lives" in other bodies and in other minds is Soul-knowledge. Assume that you are the Knower in this present mind and body; begin to think and act from that assumption—and you will see for yourself what is meant, for you will gain direct perception, axiomatic Truth.

Question: Does the quality of memory or knowledge depend upon the concentration of the being?

Answer: Yes, and no. Our kind of memory and knowledge depends upon the depth of the impression made, and on the principle or element in which it is recorded, plus the extent to which our Will or Attention is engaged. Memory is the scar of earthly life made on the Soul, and depends on the Feeling engendered in us at the time. But there is more than one kind of memory, even in "matter," let alone mind, and Soul. Our trouble is that when one characteristic quality or principle is under discussion we forget—leave out of consideration—all the others, although they are always all present. When any of these is spoken of we may think of its "opposite," but that is all. Yet, whatever it is that we are perceiving, is not the perception there also, and the Perceiver? Each of us is, at one and the same time, Unity, Duality, and Trinity—"three in one and one in three."

Question: How can that be?

Answer: We have to arouse a living sense of the three fundamentals and of the seven principles, as present in ourselves at all times—not just in others, or in Nature. Who and what are we? First of all, each of us is, identically with every other and with all Nature, a centre of action in the One Life—therefore a centre of living energy—a Duality in the Monad, Atma-Buddhi. I am: Unity; I act: Duality; I experience the result of my action: Trinity.

All this is as true of an "atom" as of a man; of a "devil" as of a "god." But what is action? Is it not the endless reciprocity of Life in Forms, whereby experience gradually becomes knowledge, knowledge developing discrimination, so that in time the "Monad" becomes the Being in one or another of the seven stages of its evolution from Identity to Individuality? Energy is the Essence of Life, but Knowledge is the essential and therefore the enduring form of Being.

Question: What is the difference between the memory and knowledge of an Adept and those of an ordinary man?

Answer: The same difference that there is between absolute and relative knowledge, between Self-knowledge and acquired knowledge. Adepts do not "remember," do not "know" in our sense, because our memory and knowledge are partial and incomplete, indirect; while theirs is direct, complete, inerrant: Self-knowledge of the ultimate Essence of which all Forms are constituted, on the one hand, and, on the other, the immediate duplication, in themselves, of the nature or experience of any other Being in whole or in part.

Question: How is that "duplication" of nature or experience exercised?

Answer: Through "concentration." The *Mahatmas* have reached the perfection of that evolution possible to all Monads engaged in the stream of Life to which They and we belong. They have been through all possible experiences, have repeated and studied them until They embody in Themselves the whole Nature of Being. Their sense of the Unity of all Life, Their knowledge of the Universal Brotherhood of all Beings, united in the single Will to put Themselves in the place of the Being they would know in order to help, enables them to become, for the time being, that other Self—and thus to know at first-hand, as that being knows and feels. You would do well, in this connection, to weigh well the implications in the footnote to page 59 in the second volume of the *Secret Doctrine,* and to ponder long the Section in the first volume entitled "Gods, Monads, and Atoms."

Question: Does this mean that Masters have no form of Their own, but can at will enter any form?

Answer: Again, yes and no. Every being has the same fundamental form, Energic Life, a Centre of Action, the Monadic form which is no "form" in the sense that it is the seed or potentiality of all future embodiments. But the Adept, the *Mahatma,* having been through all possible experiences, embodies in his consciousness the actuality of all forms that ever have been, and can reproduce them at Will. Knowledge is the reproductive essence, as Will is the re-

productive power—Spirit-Matter. Spiritually, we are all "embodied" in what we know of Self; intellectually in what we know of our other Selves; morally or psychically, we are all embodied in our relations and interactions with Life in every form and state soever. The Mahatmas have the same Form as our own, but that form is subject to instant modification at Their Will, while ours is constantly being modified against our will through our own desires and those of others. All existence is the partial or complete, voluntary or involuntary, interpenetration of the Life in one form with the Life in another form. To the extent that this is understood the form becomes porous and permeable, or impenetrable, at Will. The Adept is known by the number of his "Principles" he can control; if of any degree whatever, his Consciousness is impermeable to Selfishness in any guise. Thus self-seekers can never, no matter how learned, powerful, or persistent, reach to the consciousness of the Adepts; can never "come into communication with the Masters"—not Those of the Right-Hand Path, at all events. See *S. D.* II, 705.

Question: Do we have the same powers?

Answer: If we had not, what would be the use of our studying Theosophy, or of the perennial sacrifice of the Masters of Compassion in our behalf? When we love another, we are entering into his Buddhi; when he loves us, he is entering into our Buddhi—the principle of brotherhood, or the community of Souls. But if our love is personal, partial, exclusive, then it has in it the elements of selfishness and of injustice, even when these exist unconsciously to ourselves—as otherwise pure spring water may be contaminated by or become carrier of the taints of the soil through which it flows. Contrariwise, where there is any element of ill-will whether recognized as being present or not, then to that extent we permeate the Kama-rupa of our neighbor, and he of ours. In either case it is the interpenetration of consciousness—the partial coming into co-adunition *and* consubstantiality with one or more of the Elements of being, of which all alike are fundamentally constituted. This identification is so complete that each of the beings thus interpenetrating feels in himself and as himself the common "vibration."

Question: Then if Self-consciousness is the resultant of this interpenetration of consciousness, of the experiences of the Monad, it must have a beginning—and therefore must have an end?

Answer: Let us see about that. Self-consciousness eternally *is*, as a fact, whether recognized or not. It is not the fact, but our cognizance of it which constitutes Self-consciousness as an Individuality, or as a Personality. LIFE eternally is, as the universal and

absolute fact, the Identity in all Beings of every grade. If we *are* what we think we are, what we remember, what we imagine, what we believe, then assuredly our self-consciousness has a "beginning" and will have an "end"—as must anything which is finite, changeable, dependent, errant, incomplete. But *are* we, in Reality, what we so unquestioningly assume our Self to be? Is there not something in us which *knows* these limitations, these changing conceptions of Self from childhood to senescence, which is superior to any and all perceptions, or lack of them, to any and all experiences with which it has in the past identified itself? The experiences are *gone,* but the Knower remains, ready to identify Self with each new experience, each succeeding change in body, mind, or circumstance—until SELF is pondered as "upon no thing dependent;" then the Individual *realizes* that immortality which has all along been the undying fact—the Identity of the Self in man with the SELF of all that is.

THE USER OF "MEMORY"

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.—*W. Q. J.*

IS THEOSOPHY PRACTICAL?

A Theosophist is said to be one who is engaged in the true service of humanity, and this definition might be thought to leave open the question as to what the true service of humanity is. We have in this world many who are dedicated to what is known as humanitarian work, the alleviation of poverty, pain and sickness. Many of those engaged in such work are self-sacrificing idealists and truly noble characters. The efforts of such as these may be the outcome of certain karmic conditions and may produce the definite effects they are intended to. Nevertheless they are impractical—because the point of view is not discriminative. Any treatment, applied by any man however noble and sincere, from the basis of belief in one earth-life for stone, plant, animal or man, must in its nature be impractical. Causes begun in time must reach their effects in time, and to treat the effects that cannot be traced back to their explanatory causes, or at least to show why such causes must exist, is not practical since it offers no means of preventing repetition of the causes and no scientific basis for learning how to regulate effects in this and the future existences of ourselves and all others.

From the other point of view, that of some seekers who, looking for the "practical" in Theosophy, fail to recognize the practicality of the entire philosophy, we may gain a lesson. If, for such seekers, Theosophy is not practical, it is because *it is not practical from their point of view.* One who is not inclined to accept the ideas of Reincarnation and Karma from analogies drawn and observations made throughout every department of nature is not likely to accept them from causes and effects observed by John Doe and Mary Roe *as such.* Such as these are soon ready to drop Theosophy if, after studying for several weeks or months, they do not learn to see on the astral plane, do not make the personal acquaintance of Masters, learn to hypnotise or to avoid pain, poverty and sickness (in themselves), and soon reach the conclusion that Theosophy is impractical. So it is—for them.

It might be well to remember, and to point out when necessary, that Theosophy is perfectly practical as *Theosophy.* Theosophy as Christianity, Theosophy as Buddhism, Theosophy as Judaism, as "Applied Psychology," New Thought, Christian Science or "Unity" is not practical. Theosophy *in* Buddhism, Theosophy *in* Judaism, Theosophy *in* everyday life and thought is practical. Of course, it will in time break through all limitations and change the viewpoint

of any thinker, but no thinker is ready for practical work until he can approach the teachings of Theosophy from the Theosophical point of view. If, in our search for the practical, we learn the *ideals* of Theosophy, we may then find every other thing we might want to know, and probably much more than we ever suspected. The proof of this is the fact that we today have the teachings of Theosophy given to us by Masters who have become such by making practical use of the teachings.

The Masters consider nothing to be more "practical" than to promote the leading idea of Theosophy—Universal Brotherhood, which they have declared to be "the only secure foundation for universal morality," as well as *necessary* for achievements in occult sciences. They say that the truths of Theosophy were given out solely and only for their *practical* bearing on the interests of mankind, and not as a mere addition to the tangled mass of theory and speculation which exists in the world of science.

It would, then, appear that when a student finds Theosophy "impractical," it merely means that he is far, far away from the Masters' view of Theosophy; that still self-interest restrains him from becoming co-worker with Nature; that working for the good of mankind is but an abstraction; that he still sleeps, dazed with lower forms of knowledge. It is just as necessary to *do* Theosophy, if one would know Theosophy is practical, as to take medicine, instead of looking at the vial, if one would be well.

Universal ideas are the *only* practical ideas, because they do not change with the seasons, nor with the wider sweep of cycles; they forever apply to Man and Nature. Man's soul may rest in them safely, because they demand Soul's recognition, and because they admit of no petty, selfish, personal ideas in the same place with them, but demand action for the benefit of all.

Masters are "practical" Teachers; though their methods conform in few particulars to the methods of education in use in the world. But when one finds Theosophy enriching his mind, giving him poise and balance, and the ability to discern more quickly the difference between one thing and another than years of academic schooling had taught him, since now he is looking into the *principles* of things, *he* knows Theosophy is practical.

NECESSITY, DUTY, RESPONSIBILITY

NECESSITY is a lesson still unlearned. Overlooked, derided, or ignored in its proper place and season, it continues to haunt us—a ghost, indeed, that will not down. We can't *see* the necessity—but it is there. We did not seize the occasion; now the occasion has seized us. Had we met it as a friend, in the right spirit, on first acquaintance, in the rosy light of *Buddhi,* as a service we could render, we would have learned to adjust ourself to circumstances. Now, we have grown, and the garment that would have fitted us then to a nicety, now crimps and cramps us to its unchanged dimension—and we have to unravel, re-weave, remodel it under the infernal light of revulsion. Such is the operation of that "Law of Retardation" in which Karma appears to us as punitive. Using our free-will, "indulging self-confidence," we said, "I will not fight." Now we bitterly find out for ourselves the truth of Krishna's saying to Arjuna: "such a determination will prove itself vain, for the principles of thy nature will impel thee to engage." How many ardent aspirants and would-be *Chelas* find fault with "conditions," with "circumstances," with their friends, with their associates, with their Teacher. Mr. Judge discussed this matter of the trial by fire in the furnace of necessity in these words:

> "when once a practical occultist and learned philosopher met with what seemed to him 'a serious calamity and trial,' *in spite of himself* he exclaimed to me frankly: 'The law of Karma is surely blind, there is no God; what better proofs are needed?' "

Spiritual perception *lost* through former neglect or repudiation, the bewildered soul says: "*Nature* is blind:" but if we are blind to *opportunity,* we will find we cannot shut our eyes to *necessity.*

Duty, again, is merely opportunity reversed by an erroneous perception of self and Karma: we have turned our back on opportunity without actually shutting our eyes to it, and so march painfully backward in the right direction, but with sight glued on what we *want* to do. "Play" is that action in which self is conjoined with Desire. "Duty" under such conditions is a "divided nature," and so is only *half*-performed. The higher principles have not been divorced, but we are trying to live apart from them. We do not find fault; we are too self-righteous for that, but work becomes a task. We approach it with what we call "grit" and enough of this grit gets in our bearings, so that we do not steer a straight course, and grumblingly wonder what past "bad Karma" has placed us in such an unfavorable situation, when really we are competent to perform such more noble and

noticeable service! We do our duty, on principle—but with no interest in the transaction!

And what is responsibility? It is the *cheerful* performance of duty through will conjoined to the action. "Do not write," wrote Mr. Judge to "Jasper Niemand"—"Do not write as do the peripatetics: *put your Soul into it.*" We work with our hands, in the cotton-mill of Fate, and let our minds go wool-gathering over a "slave's task." We join head and hands, "put our mind" as well as our hands to the spinning, and it is transformed into "duty." We see a wandering sun-beam come on an inspection-tour through a crack in the dim window, move brightly across the long row of machines, come silently to rest on the head of some fellow-spinner at one of the looms of Destiny—and suddenly we are illuminated! Our necessity, our duty, becomes our responsibility. Heart, and head, and hands move in unison, and the whir of the machinery becomes the Song of Life.

These three, Necessity, Duty, Responsibility, are the three Furies, the three Fates, or the three Goddesses of Good Fortune. Which they prove to be, depends on us and not on them. Necessity admitted, Duty is accepted; Duty wed, Responsibility is born, and work becomes play!

And what then? We become blind in another sense altogether. Never more shall we be able to see necessity, or duty, or responsibility. In the mystic union of Work and play, both yield the same Light: the light of the One SELF—and we see that all Life is filled with opportunity. We can never more be denied or deniers. We are in love with Life, and Life, the Eternal Lover, smiles on us in every circumstance, every condition. We have found at last that which we have blindly sought, but could never see, because we refused the triple vesture of the Self—in hand, or "matter;" in head, or mind; in heart, or Soul. Dissevered, discordant, in conflict, when viewed apart; "a house divided against itself," when two are conjoined and one in exile or rebellion; "the Eye for which there is no veil in all her kingdoms" of nature when the three are One.

This is the way, and the only way, to the "opening of the third eye" of the perfected Man—the Union of head, and hand, and heart, in every thing and every circumstance which Life has to offer us. When all the principles are employed in every act there is "Perfection in Action:" Karma is absorbed in SELF—not Self in Karma.

ON THE LOOKOUT

The Cosmic Constitution

As the radius of the human senses becomes further extended from our planetary center by artificial means, the picture of the physical cosmos as an organism, rather than a semi-organized chaos, begins to emerge very clearly from the haze of scientific speculations, and along with it, the writ of the law of analogy is found to run into regions hitherto unsuspected.

According to the *Manchester Guardian Weekly,* of July 20, 1928, Prof. Frederick H. Seares, of Mt. Wilson Observatory, concluding a *resumé* of investigations, emphasized the analogy between our stellar system and universe, and the spiral nebulae, which are believed to be universes beyond the confines of ours. He places the center of gravity of our system at about 60,000 light years away, hidden in the "dark cosmic clouds" below the constellation Aquila. There is a "central spiritual sun" in a metaphysical sense beyond our understanding of time and space, and since the whole physical cosmos is but the visible symbol or delineation of spiritual realities, it must also be that there is a physical central sun of the system. Thus the *Secret Doctrine* teaches:

> This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system . . . Though still in a *laya,* or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre. (II, 240).

That which is in a "laya" or neutral condition is of course to physical eyes an absolute blackness.

Cosmic Karma

A curious and interesting sidelight is thrown upon the evolution of the cosmos and particularly upon the cycle known as the "Age of Brahma" by the conclusions of M. A. Veronnet, given in a report to the Paris Academy of Sciences. (*The Week's Science,* Mar. 11, 1929). He states that among the planets of the solar system he finds equilibrium, a condition in which the same events happen over and over without change. For the universe as a whole, the condition is still dynamic, equilibrium being far in the future. This would indicate that our solar system is now in its middle age, subject to

little further change except for the individual planetary cycles, until the setting in of our solar pralaya. On the other hand, the great, visible cosmos is still young, and as solar systems rise and fall, the great spiral of evolution will mount to unimaginable heights of glory and conscious development, as latent possibilities of the cosmos, still in its youth, become unfolded. Just as an individual can progress in his evolution only so far beyond the mass of the race, so by analogy, it must be that the possibilities of our solar system are limited by the general state of its universe. Thus in future systems—posterity of our own—conditions may be altered beyond all imagining, not only as regards spiritual things, but in relation to the very constitution of matter itself, that matter being an aspect of the unknown material root, or Mulaprakriti, whose essential nature changes not throughout the infinitude of cycles.

Prof. Harlow Shapley and Miss Adelaide Ames, of Harvard Observatory, according to *The Week's Science* of March 25, 1929, have found that the distant universes are not distributed uniformly in space, but are clustered in groups, further evidence of the organic nature of the cosmos—groups within groups, each obeying its own cyclic laws, which are contained in the greater laws of the greater groups.

Mathematical Correspondences

In *Science,* April 5, 1929, A. E. Caswell, of the University of Oregon, gives the relation between the mean distances of the planets from the sun—in other words, Bode's law, which states that if we write the numbers 0, 3, 6, 12, 24, 48, 96, 192, and 384, and add 4 to each member we obtain numbers nearly proportional to the mean distances of the planets from the sun. There are two discrepancies in this series: first, that the number of Mercury should be 5.5 instead of 4, and the actual distance of Neptune is less than 4/5 of that called for by the law—anomalies of which more anon. The 5th position holds no planet, but investigation of it revealed the existence of asteroids, fragments apparently of a wrecked planet.

Mr. Caswell discovers a new mathematical relationship between the planets: that the mean distances are proportional to the squares of simple integral numbers, Uranus and Neptune not fitting so well as the others—a significant coincidence. Now this law, formulated by Mr. Caswell, corresponds closely to the relationship between electronic orbits and the Bohr conception of the atom. In other words, the Bohr atom with its planetary electrons having long been

compared with the solar system, it is now found that the relationship tends to be mathematical as well as illustrative. Of course, the conception we have of the solar system, as well as the Bohr conception of the atom, is not a fact in nature—it could not be according to the discoveries of the physicists themselves—but is the inevitable outgrowth of the functioning of human consciousness. Time and space are not what they seem to the senses, and the apparent correspondence in the relationships of the heavenly bodies and the ultra-microscopic bodies, though expressing perfectly the fact that there is a relationship and analogy and that the human mind works similarly in both directions, does not express the actual configuration of the systems as "things in themselves."

The Seeming Dislocations

According to *Science* of Jan. 18, 1929, C. D. Perrine, of Cordoba, Argentina, finds that the periods of variable and binary stars fall into series and sequences of ½ or 2 times the adjacent periods. He states that there is a correlation between these periodic phenomena and the atomic weights of the elements.

Returning to the anomalies concerning Neptune, Uranus and Mercury, a Master states that the two former do not in reality belong to the solar system.

> Nor do the two last discovered great planets depend entirely on the Sun like the rest of the planets. Otherwise, how explain the fact that Neptune receives 900 times less light than our Earth, and Uranus 390 times less, and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System. At any rate, what we say applies to Uranus, though recently the fact begins again to be disputed . . . we merely state that only seven of our planets are as intimately related to our globe, as the Sun is to all the bodies subject to him in his system. Of these bodies the poor little number of *primary* and *secondary* planets known to astronomy, looks wretched enough, in truth. Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient astronomers —all of them initiated adepts—must have certainly been aware. (*Secret Doctrine,* 1888, I, 575-6).

The Mystery of Mercury

Now the matter of Mercury is curious, Mercury actually being at a distance 37.5% further from the sun than called for by Bode's law. This would indicate that Mercury has been displaced, or perhaps that there is an inner, undiscovered planet, and that Mercury is

some sort of reflection or illusion of it. The *Secret Doctrine* does not make the position of Mercury very clear, though perhaps it does as well as is practicable in our present state of consciousness. It does, however, emphasize its peculiar position with regard to the occult cosmos, and its equally peculiar relationship with the sun. Jacob Boehme, the "nursling of the Nirmanakayas," also enunciated an odd doctrine with regard to Mercury. Says the *Secret Doctrine:*

> Mercury is, as an astrological planet, still more occult and mysterious than Venus . . . Says Vossius: "All the theologians agree to say that *Mercury and the Sun are one* . . . He was the most eloquent and the most wise of all the gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* (the Sun) that he was confused with both." Vossius utters here a greater occult truth than he suspected. (II, 28).

The existence of a still undiscovered intramercurial planet is strongly hinted at in various places.

> Many more planets are enumerated in the Secret Books than in modern astronomical works. (I, 152).

Also see the quotation given above.

A curious incident, which may or may not be significant in this connection, is the experience of J. Guillaume, an astronomical observer of St. Genis-Laval, France, who saw a dot rush across the face of the sun. Three explanations have been advanced for this phenomenon: (1) that it was a planet nearer the sun than Mercury; (2) that it is a distant meteorite, and (3) that it is a very small secondary moon of the earth, too small to be seen under ordinary conditions. The matter rests there for the present.

The Limits of the Cosmos

Spectroscopic observation of very distant stars has led to a curious speculation, and an equally curious revelation of the philosophical limitations of the scientific mind. A shift in the lines of the spectrum in relation to these distant bodies indicates that they are rushing away from the earth with tremendous speed, or else that space is actually curved. The former theory being somewhat absurd, the tendency is to believe that space is curved, and in consequence, limited. Now it might be proper to state that a certain type of space is limited, or that certain astronomical relationships within space form a closed and limited system, but the statement that "space" is limited brings up the precise question sarcastically asked by Mr. Brisbane in the *Hearst* papers for June 23, 1929. Says he: "What

is outside of Mr. Einstein's 'inclosed universe'—two or three more inclosed universes. And what incloses them?" Calling this the latest "scientific fairy story" with an "Einstein label," he remarks that:

> Such gibberish makes the old vortex and nebular theories, and even Alice in Wonderland, seem sane in comparison.
>
> The fact that it is impossible to conceive infinity is no excuse for childish guessing.

Exactly. The very word "limit" implies a place where something stops and either something else, or nothingness, begins beyond. In either case, what shall we call this "beyond?" The very "curvature of space" would imply a super-space in relation to which it could be curved. Whatever the explanation of the phenomenon, the limitation of space is a fairy tale—though it is by no means as recent as present news would indicate. The spectrum shift may be due to illusion inherent in the nature of the connection between our atmosphere and the forces emitted by further bodies; an illusion whose nature may some day be exposed.

Space and Time

There is also at hand some speculation as to how far the cosmos may or many not be limited in time as well as space. Dr. Walter S. Adams inquires in *Science,* April 5, 1929:

> If matter can be annihilated to produce energy, can energy recombine, to form matter? Is it possible radiation reflected back from boundaries of a limited space, or do we have in nebulae some mechanism by which energy released from matter can be stored up once more in the form of atoms and electrons? . . . Considerations speculative. If process exists physical universe renews itself, if not, and energy is dissipated, the end will be: "And the earth was without form, and void: and darkness was upon the face of the deep." (Genesis).

Nature the "Ever-Becoming"

In *Science* for May 24, 1929, J. G. Porter, Cincinnati Observatory, remarks with some confidence, that:

> Though we cannot understand all the processes we may rest assured that Nature is not growing old, but is ever rising from the ashes of its past to renew its youth in immortal vigor.

If space, he says, is conceived to be infinite and everywhere, all radiated energy must eventually be gathered up and set to work again on an unending round of evolution. Which is, of course, true, whether interpreted physically or metaphysically, though science is a little late at arriving at the conclusion.

> . . . the idea of the amount of "transformable energy" in our litte system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. (*S. D.* I, 149).

THE ALTERNATION

This is, in Theosophical parlance, alternating pralaya and manvantara for physical nature; Nirvana and manvantara for conscious nature.

> Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (*S. D.* I, 4, Proem).

CURIOUS CONTRADICTIONS

A dispatch from the U. S. Department of Agriculture, printed in the *Los Angeles Times,* April 1, 1929, states that the moon has no possible effect on the planting of crops, regardless of the popular idea to that effect.

Turning to the *Miami Herald,* March 10, 1929, we find a discovery of Dr. Maurice Lebon, a French specialist, which indicates strongly that April 1st was indeed the appropriate date for printing the Department of Agriculture Dispatch. The influence of the stars upon birth, he states, is indisputable, the maximum being between midnight and 3 a. m. and the minimum between noon and 3 p. m. Radiation from the cosmic centers affect life, he thinks. Now here we have an indisputable relationship between astronomical periods—in this case the relation between sun and earth—and human embryology. Why not a relation between human embryology or any other biological phenomenon and the phases of the moon?

Compare Dr. Lebon's discovery with the article by Fernando Sanford, in *Science,* April 19, 1929. He says that the daily barometric variation, or change of air pressure, is caused in some manner by solar influence. The cause, he thinks, is the electropositive condition on the day side of the earth, and the electronegative on the night

side, due to solar induction. So we also think. Consider in addition, that there are many hidden phases of that solar influence which as yet are mysterious to scientific eyes. The *Secret Doctrine* mentions the large part played by the sun and moon in the constitution, growth and development of the human body.

Origin of the Moon

Another dispute along astronomical lines is involved in the statement of Dr. Henry S. Washington, Carnegie Institution of Washington, who, according to the *Los Angeles Times* for April 27, 1929, denies that the moon was torn from the location where the Pacific Ocean now lies. This theory was first set forth by Darwin, and since any prosaic explanation tending to minimize the mysteries of evolution, has a peculiar attraction for the scientific mind, it was widely adopted, and up to the present day, generally accepted. Dr. Washington says, however, that upon geologic evidence the Pacific is the youngest of the large bodies of water. This may or may not be true, but at least is an evidence of the uncertainties involved in any scientific pronunciamento made in the absence of a comprehensive understanding of correlated branches of knowledge. Such contradictions abound in science, and from the same cause, as we have frequently had occasion to note in these pages. But it becomes more noteworthy when specialists in the same line flatly contradict each other.

The Content of Space

According to the *Evening Star,* Washington, D. C., Jan. 2, 1929, Dr. Harlow Shapley, of Harvard, one of the foremost American astronomers, states that the ether of outer space is entirely free of meteors, comets, dust, electrons, etc. A lecture by Prof. Eddington, of at least equal authority, printed in the *New York Evening Post,* May 11, 1929, states that interstellar space contains vestiges of matter everywhere, in some parts of the heavens, a rarefied cloud amid the stars, in others, opaque black matter. This "opaque black matter" has of late come to play a prominent part in scientific investigations. It is sharply contrasted with the bright "gaseous" clouds of the irresolvable nebulae. This "opaque matter" is not matter at all in the scientific sense, but undifferentiated prakriti—matter in a laya condition, which to the perceptions of science would be simply portions of space wherein physical law and action did not exist, and which therefore form a complete block to the passage of light, or to any other radiation of a physical nature. In other words, the

"opaque matter" is the "darkness which radiates light," the "dark space which is Father of Bright Space," mentioned in the Third Stanza of Dzyan, page 29, Vol. I, of the *Secret Doctrine;* and that the diffused, luminous matter in space, and the irresolvable nebulae into which it condenses, form the "Bright Space, Son of Dark Space." All this, of course, in the physical aspect. It is curious and interesting that Prof. Eddington notes the impossibility of making observations of portions of the interstellar cloud, for the reason that the radiations from them are so far in the ultra violet as to be cut off from observation by the layer of ozone in our atmosphere. He also remarks upon the spectral lines impressed in the light in the course of passing through our own atmospheric oxygen and nitrogen. This is, upon direct and indisputable scientific authority of the highest class, a verification of a statement made by H. P. Blavatsky, and which, when repeated in this magazine, has been sharply criticized by Theosophists possessed of more faith in science than confidence in or knowledge of her work.

> *"The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted.* While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestrial light* upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet"—say the Teachers. Mr. Crookes says almost the same in the fragment quoted from his lecture, *"Elements* and *Meta-Elements."* (*S. D.* I, 597).

FORTY AND AFTER

In a letter written to the Director, California State Department of Industrial Relations, Governor C. C. Young said:

> "The state policy is to have individual fitness govern employment. There are men and women in the public service who are doing excellent work even though they have lived many years beyond some of the age limits we read about these days. It has been well said that 'no philosopher has ever found a substitute for experience.'" . . .

Ever since the "peace" of Versailles there has been an almost world-wide unemployment situation. State aid and the dole, when tried, have not appreciably bettered the outlook. Along with this has gone a steady discrimination against workers of forty and over. Various measures have been taken to decrease the "labor scrap heap," but with indifferent success. Vast numbers of men and women

past middle age find themselves facing a stone wall of refusal as they make the weary round in quest of work.

Individual Karma

National Karma and Trade Cycles have their significance in this connection, but the crux of the matter lies in individual Karma. Does not the aggregate of the individual units constitute the nation to which we belong? Why does any particular individual find himself face to face with the problem of unemployment? Every man has a bounden duty to work. It is a law of Great Nature. This does not by any means refer solely to physical labor. Our civilization is overpoweringly objective, but that does not alter the fact that what is interiorly *known* is of greatest value, and first place should be accorded to Spiritual Causation in man himself. What we know and what we do is the result of what we are. What we are is the outcome of what we have been. So, if a man finds himself out of work, it is in the last analysis due to causes which he himself has set in motion. "The root of every kind of present unemployment is the neglect in the past to live in terms of self-induced and self-devised efforts."

The curse of Vicariousness is everywhere and affects the race on the plane of business and economics. It manifests as "graft, personal 'pull', family and hereditary influences," etc., etc. All "this impoverishes the Will, kills initiative, begets cowardice and makes a man a slave of others."

Work Honorable

The inner feeling, even though short of realization, that Life is One will, if consistently acted upon, solve all problems large and small. We must obliterate current false standards. At present it is not recognized that work, as work, is honorable—whether it be cleaning the street, cooking the dinner, or painting a picture . . . The humblest necessary work is ennobling to the Soul and serviceable to the race as a whole.

Theosophy shows that the unerring Law of Karma works from within without. Mankind will not find freedom from wage-slavery by legislative devices, mass movements, political propaganda, revolutions or any other outer manipulation; but only as individuals can men, one by one, attain to freedom on the plane of economics as they liberate their mind from ignorance, or what is worse, false

knowledge, such as the negation of immortality engendered by a blind belief either in scientific materialism, or in some religious creed.

CHESTERTON ON SCIENCE

Writing in the *New York Herald-Tribune Magazine,* Gilbert K. Chesterton states that "with new theories in a continuous procession to the scrap-heap, civilization can never be founded on science any more than a city can be founded on the sea." He takes the ancient materialistic definition of metaphysics, of "looking in a dark room for a black hat that isn't there," and turns it against physical science with the remark that the scientist "actually announces that he has found the hat, weighed and photographed the hat, all by way of leading up to the announcement that it isn't there."

Remarking that the evolutionist seems to know everything about the missing link except the fact that he is missing, he says:

THE "FAMILY PORTRAIT"

> He has a sort of picture of him in his mind; and the picture is not merely the newest and sketchiest of his scientific diagrams; it is rather the oldest and most authoritative of his family portraits. He sees the monster as hairy as if the hairs of its head were all numbered, tho nobody has seen a hair of its head. He imagines it with wild and melancholy eyes; as if we could possibly know whether it would enjoy its existence; or rather, enjoy its non-existence. He imagines the exact angle and attitude at which it can stand on two legs; tho in logic it has not a leg to stand on. For to say that a missing link is sad and hairy and stands on its hind legs is, in logic, exactly like saying, "I met a contradiction in terms in the street and it had horns and a broad grin, showing two rows of teeth," or "there is a distributed middle living in Surbuton, and it is a bright orange with green spots."
>
> A missing link is simply a gap in an argument; and a gap has no hair. But I only mention the missing link here to illustrate the general attitude of the old popular science, in the nineteenth century, toward its creations. Many scientists seem now to suggest that man was not evolved from the anthropoid ape, thus familiar to our vision; but from some much smaller creature like a lemur. But the resurrected Victorian would feel a shade of disappointment in being offered a furry little thing looking like a squirrel in place of the old shaggy magnificent giant of the forest; the anthropoid ape becomes a little more anthropoid and a little less apish. To him the ape was not so much a long-lost brother as a long-lost father. Without his ape he feels like an orphan.

However man was evolved, it is increasingly certain that he was not evolved by the exact formula of Darwin. The truth can be read between the lines of all the writings of Darwinians.

Shifting Sands

He makes some pertinent remarks on standards of values, as follows:

> . . . So far as I am concerned, the disciple of Einstein is quite at liberty to prove that the world is limited; or to proceed on the same progressive path and prove that the world is flat. I do not object to space and all material being curved, so long as moral things remain straight. And tho the proposition that parallel straight lines always meet may be something of a strain upon reason, it has no particular effect on religion.
>
> There is only one contingency in which such new hypotheses need bring normal people into controversy. That is when science ceases to be science and becomes sociology. For sociology is not a science, bad or good; but it is a morality; and one that is mostly bad.
>
> If we are to rebuild our cities or re-establish our citizens according to the curves of relativity or the pedigrees of Mendelianism, then it does become relevant to remind the scientists of today that something totally different was taught by the scientists of fifty years ago, and something totally different will probably be taught by the scientists of fifty years hence.
>
> Then, indeed, we have a right to explain to them that we decline to have a new morality every fifty years. It is obvious that we can not perpetually dig up the foundations of society to suit the fashions of science. And it is equally obvious that most of these hypotheses are as fugitive as the fashions in hats or whiskers; that the furry lemur may last no longer than a particular sort of furry muff; that the curve of space may vanish like the cut of a coat. . .
>
> The conclusion of common sense is that whatever else it may be founded on, a civilization ought not to be founded on science.

An Idea—and Another Quotation

Science for September 6, 1929, states that German prison physicians have proposed insulin as a means of breaking hunger strikes. When injected into the blood stream of a healthy person, it reduces the amount of sugar, thus producing in the man such a violent hunger that he is unable to hold out. If this is put into practice it will be a very short step to the use of this biologic measure to produce hunger as a sort of third degree for picking the locks of other human beings' minds in the same manner as the tortures used by the American police. Mr. Judge, in the *Ocean of Theosophy,* speaks of the use of certain

other means for this sort of thing, and in so doing lays down the comprehensive governing principle.

> And when it is desired to look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at, the Adept's inner sight and hearing are directed to the mind to be seen, when at once all is visible. But, as said before, only a rogue would do this, and the Adepts do not do it except in strictly authorized cases. The modern man sees no misdemeanor in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another, and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequence of this sort of burglary. For Nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law and the guardians of it, for which no bribery is possible, will execute the penalty, no matter how long we wait, even if it be for ten thousand years. (p. 140).

MIRACLES

Extract from an Associated Press Dispatch:

> Malden, Mass.—Freezing temperature and a laden sky, together with a biting wind today failed to daunt the unending line of woe-stricken pilgrims seeking relief in the reputed miraculous quality of the grave of Rev. Patrick J. Power in Holy Cross Cemetery here . . . Last Sunday it was estimated that 200,000 persons had attended . . .
>
> Today was not materially different, except for the intense cold and dampness from the previous three Sundays and twenty-four week days that have intervened since stories of cures at the 60-year-old grave of the young priest had become widespread. Today there was a similar line of lame, blind and otherwise afflicted stretching tortuously for more than three-quarters of a mile through the winding paths of the cemetery.
>
> Today there were the same sort of ghastly scenes of suffering at the grave's edge; the same frenzied snatching of damp earth to rub on sightless eyes and on crippled and withered limbs.
>
> There were the usual number of ambulances and stretcher bearers, twisted forms on wheel chairs and feverish eyes staring out hopefully from the depths of blanket swaths; the usual scraping of canes and crutches and shuffling of crippled feet . . .

Similar scenes have been witnessed thousands of times in the history of the human race, and in many climes: "human nature has changed but little in a million years."